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slope of the entire top in this direction, through a gully which leads out to the talus or slide.

Nothing of especial interest struck the attention of the writer in regard to the two large mounds next to the river bank. There is no evidence of any dwellings in the bottom land surrounding the group of large mounds. It was probably left open for meetings, playgrounds, and similar assemblages.

In Indian villages, the town house was usually placed upon the great mound, which was often occupied by the residence of the chief and his family; while the two large mounds may have served for the sacred fire, disposal of the dead, or other religious purposes. The tribe lived in the circle of great earthlodges. Some Indian towns, with their assemblages of clay bedaubed huts, resembled at a distance a group of burnt brick kilns. (Lowery, *Spanish Settlements*, p. 59.)

In its flourishing days, this town must have presented, in the midst of this beautiful and fertile valley, a truly imposing appearance.

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CORRIGENDA TO "KINSHIP TERMS OF THE KOOTENAY INDIANS"

A NUMBER of misprints have crept into my paper on "Kinship Terms of the Kootenay Indians" (vol. 20 of this journal, pp. 414-418). They are listed here for the convenience of those who may wish to correct their copies.

Page 414, no. 11: for *ga-d'to* read *ga-di'to*.

" 415, no. 21: read *ga-cwin'a'til*.

" 416, no. 27: read *ga-'aqltsma'k'uni'k'*.

" " , no. 28: read *ga-ṣat.gaṣṣaniyat'u'm'a'l*.

" " , no. 29: read *ga-tl'uma't'i'*.

" " , no. 30: read *gu-'ok'ukuxwe'm'a'l*.

" " , no. 31: read *ga'-gunk'na'amo'*.

E. SAPIR

KINSHIP TERMS OF THE KUTENAI INDIANS

ON page 414 *et seq.* of vol. 20 of the *American Anthropologist* Dr. Sapir gives an almost complete list of the kinship terms of the Kutenai. Only one important term has been omitted—*ah'tsk'i'l* "sibling or cousin of opposite sex." Persons who stand in the relation never address each other in the second person, but always in an oblique form of the third person. This leads to some grammatical forms which are never

used in conversation with other people. A man will say to a person who is not his *al'tski'l*, *kn'o'ho*—"dost thou know me?" To his *al'tski'l* he says *k'o'ho*—"does she know me?" He will say to a person not his *al'tski'l*, *hvn'o_one*—"I know him." To his *al'tski'l* he says *hvn'o_oml'ne*—"I know him," where the element *-ml* indicates relation to another third person besides the one addressed, a form that occurs only in subordinating clauses when addressing other persons.

Dr. Sapir's term No. 27 *ga-'aqilsma'k'inc'k'*, while used for a child-in-law's parents, means simply "people."

The term for husband is *nula'qana*; for wife *tl'na'mu*, derived from *tl'na* "old woman." Term No. 29, the generic term for brother and sister-in-law after mate's death, should be *tuna't'e* instead of *tl'uma't'*; No. 15, *a'tca*, should be *xa'tsa* or *hatsa*; both forms were heard by me repeatedly. (Many individuals pronounce *tc*, but with tip of tongue raised a little higher than in our *c*; others pronounce almost a clear *ts*.) The reason for the use of *nana* "younger sister" by both sexes is presumably that the word simply means "little one." It is the common diminutive. Great-great-grandparent and great-great-grandchild call each other reciprocally *ats'mlq'aluk'puka'm*, from *-k'puk* "root." No. 21, "sister's daughter," signifies also "wife's brother's or wife's sister's daughter," and "husband's brother's or husband's sister's daughter"; and in the same way term No. 20 signifies not only "sister's son," but also "wife's brother's or sister's son," or "husband's brother's or sister's son." The converse relations are formed without the ending *-nahł*. For maternal uncle's wife I heard both terms Nos. 16 and 17. It is interesting to note that in the story of Coyote and the Ducks, when Coyote asks his son to wait for his own brothers-in-law, he tells him to cry *a:tskà't'e's katùò*; "brothers-in-law of my father."¹ He does not use the term *xa*, which is evidently used by extension.

The stem for son in all forms, except the first person possessive is *xałe*; child is *-aqalt* (see, for instance, Kutenai Texts, p. 160, line 12, *ala-qa'lt'e-s* "his children"). The stem for parents is *-akinuk'*, and from it is derived *aa'knuk'na'mo* "relatives" (*ibid.*, p. 98, line 246, Sapir No. 31). The ending *-mał* in Nos. 28 and 29 expresses the comitative "with; companion"; *-ok* in term No. 30 means probably "all." *A'la* is a term by which the wife of a man designates the second wife of the same man. It also means "female friend."

All terms of relationships form a special plural with the prefix *at-*.

¹ *Kutenai Tales*, Bulletin 59, Bureau of American Ethnology, p. 160, line 8; also in the version recorded by A. F. Chamberlain, *ibid.*, p. 19, line 7.

Vocatives without possessive pronouns occur, but are not common. We have, for instance, *tsú'à* "younger sister!" (*ibid.*, 184.59): *ḡaleine*. "son!" (102.332): *pa't* "nephew!" (*ibid.*, 13.5; 60.26). On the other hand we have with possessive pronoun *kapa'pa* "grandmother!" (196.146): *ka'tsa'* "younger brother!" (274.64).

Collective terms expressing several people that are related are formed with the ending *-timo*; for instance, *nawaspa'ltimo* (278.13) "mother-in-law and son-in-law." In cases where the terms are not reciprocal analogous forms are used, which mean the person spoken of and his relatives.

nana'timo, sisters 230.17, from *na'na*, younger sister, *i. e.*, a girl and her younger sister.

tsa'atimo, brothers 88.20, from *tsa'*, younger brother; *i. e.*, he and his younger brother.

ḡale'timo, parents and children 162.24, from *ḡale'*, child; *i. e.*, he and his son.

ala'kin'k'timo, child and parents 170.109; *i. e.*, he and his parents.

The following table seems to bring out the system with great clearness. The terms to the right (1st column) and left (last column) on the same line express the relationships in question. The Indian term to the left (2nd column) indicates the term used by the individual to the right addressing the individual to the left. The Indian term to the right (third column) indicates the term by which the individual to the left (1st column) addresses the individual to the right (last column). Where there is only one Indian term on a line, the terms are reciprocal.

| | | |
|------------------------------|-------------------------------|-----------------------------|
| Great-great-grandfather. | <i>'ats'mi'iq'atvk'poka'm</i> | Great-great-grandchild |
| Great-grandfather. | <i>a'ts'mi'l</i> | Great-grandchild |
| Grandfather | <i>pa'pa</i> | Grandchild |
| Grandmother | | Grandson |
| Father-in-law | <i>ti'te'</i> | Daughter-in-law |
| Grandmother | | Grand-daughter |
| Mother-in-law | <i>nawaspa'l</i> | Daughter-in-law |
| Wife's parents. | | Son-in-law |
| Parents-in-law after death | | Child-in-law after death |
| of their married child. | <i>xatkaxaniyatma'l</i> | of mate |
| Brother and male cousins. | <i>al'tskil</i> | Sister and female cousins |
| Father's brother. | <i>ḡa</i> | Brother's child |
| Mother's brother. | <i>ḡa'tsa (ha'tsa)</i> | Sister's child |
| Sister's husband. | <i>ska't</i> | Wife's brother |
| Brother's wife. | <i>atsi'</i> | Husband's sister |
| Mate of sibling of same sex. | <i>atsa'wats'</i> | Sibling of same sex of mate |

| | |
|---|--|
| Mate of sibling of same sex after death of mate <i>tuna't'e</i> | Sibling of same sex of mate after death of mate |
| Father's sister } | <i>tute't'</i> { <i>pa't'</i> Brother's son |
| Father's sister } | <i>pa</i> Brother's daughter |
| Mother's sister } | <i>kukt'</i> { (<i>n</i>) <i>xalenali't</i>).. Sister's son |
| Mother's sister } | <i>swin'ali't</i>)... Sister's daughter |
| Parents' sister's husband.. <i>xa</i> | (<i>n</i>) <i>xalenali't</i>).. Mate's sibling's son |
| Father's brother's wife... <i>kukt'</i> | } ... (<i>swin'ali't</i>)... Mate's sibling's daughter |
| Mother's brother's wife { <i>tute't'</i> or <i>kukt'</i> | |
| Mother..... <i>ma</i> } | } <i>swin</i> Daughter |
| Father..... <i>su</i> } | |
| Father..... <i>tutu</i> } | } (<i>n</i>) <i>xale</i> Son |
| Mother..... <i>ma</i> } | |
| Elder brother..... <i>tat</i> | <i>tša</i> Younger brother |
| Elder sister..... <i>tsu</i> | { <i>nana</i> Younger sister |
| | { <i>tsiya</i> Younger brother |
| Husband..... <i>nulaqana</i> | <i>tuna'mu</i> Wife |

A most characteristic feature of the Kutenai system appears to be the use of reciprocal terms for all those who do not belong to the same household, excepting, however, parental sisters and their reciprocals and including brother and sister and cousins of opposite sex, who as adults would not form members of the same household.

In this respect the Kutenai system forms an interesting contrast to other systems with extended reciprocal terms. Tsimshian and Kwakiutl, for instance, notwithstanding other fundamental differences have reciprocal terms for all individuals of the speaker's own generation, and also for the relations between parent-in-law and child-in-law, and parent-in-law's parent and grandchild's mate.

The use of the terms with the ending *-nabii* is not necessarily derived from the custom of levirate. Its use and that of the term *xa* (which is used in other cases as a reciprocal term) for "father's sister's husband" suggest an extension of use of the term "uncle."

FRANZ BOAS